



Is RELIGION NECESSARY?

YES, REV. ROBERT MACGOWAN
NO, CLARENCE DARROW



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(Debate)

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DEBATE

Affirmative: Rev. Dr. Robert MacGowan, minister of Bellefield Presbyterian Church, Pittsburgh, Pa.

Negative: Clarence Darrow, eminent criminal lawyer and agnostic, Chicago, Ill.

FOREWORD

[At Carnegie Music Hall in Pittsburgh, Pa., Thursday evening, January 15, 1931, a Scotch Presbyterian minister, the "Highland tongue" still with him, matched arguments with Clarence Darrow, veteran of a half century in the criminal courtrooms of America. The debate centered on the question, "Is Religion Necessary?"

Before a tense audience, Rev. Dr. MacGowan, student at Glasgow, Edinburgh and London Universities, opened the discussion with a 25-minute statement. Mr. Darrow followed negatively with 35 minutes. Each speaker had 25 minutes for rebuttals, and Rev. Dr. MacGowan closed the argument with a 10-minute sur-rebuttal. There was no judges' decision.

Following the debate, members of the audience, meeting the speakers on the platform, questioned them and produced their own arguments for a full hour.

As will be noted in the text which follows, war "caught hell" from both debaters.

The Pittsburgh meeting was held under the auspices of the National Speakers' Forum, of which George G. Whitehead, Columbus, O., is the director.

Elbert R. Moses, of the Pittsburgh School of Speech, was chairman.]

FIRST AFFIRMATIVE

Reverend MacGowan: "Is Religion Necessary?" The answer is yes, and we are trying to give our reasons in the very simplest and most human terms. In the first place it is necessary in order to explain man's habitation. "This is my playground, this world; it is my working place, too, and it is my cradle and it is my grave, but somehow there is a mystery in it all, and I would like to know what that mystery is that lies behind all that I see."

I begin to ask why, where, when and how, and so long as I do, religion will suggest itself to my mind.

Now, why should I be asking questions? Because I look at nature all about me, and I see—and it is always the first argument—I see evidences of intelligence in nature as it rises in its grandeur here and there. I see more; I see that everything—and this comes from scientists themselves, that everything in nature, organic and inorganic, is subject to a reign of law. Law! That is the wonder of the most eminent scientists in the world today.

I see more; I see evidences of a will, too, in the processes of the seasons, in the beauty of azure skies; there is plenty and to spare for mankind. Nature gives it; where it goes is another matter; that may be an economic device, but nature is plentiful for you and for me.

There is evidence of goodness, there is evidence of might, vast power there. But we call it not just might; we call it creative will. I said intelligence is behind it. Then intelligent energy becomes creative, producing the highest things from the very humblest beginnings in life, as science knows it today.

But there is other energy organized for the purpose of producing the highest end. What am I to say about it? Intelligence, goodness and will, what are these? And these are the parts of my own being; they constitute personality, and so we say that behind this universe of ours there is personality.

But you say, "You are only thinking in terms of your own nature; it is anthropomorphic"—that is the scholarly name for it.

Well, how can I do otherwise? I must think within the limits of my own personality laid down for me from the beginning. And so we speak of God as a personality. It makes no difference whether the world be this big or that big, old or new, it comes to the same thing. There is evidence of that creative will, and we call that God.

In the second place, that is my habitation, my home, where I live; there is somebody here. In order to complete man's nature religion is necessary. Man is not content in the physical at any time. There is something driving him beyond it; even when his

appetites have been satisfied. It is then when he feels it more. There is an urge in his nature that calls him upward. There is a desire, a hunger that waits for fulfillment. Why? Because you are two—I don't want to say you are two men, but dual—they are both part of the same personality, but I mean to say that there is one lower and a higher man, not that there is anything wicked about the first, for a moment, but simply that it is the moral nature that is within that fits us to the higher life.

The truth is that just as I live in a physical universe of things that are visible to me, so I live in a moral universe. How do I know? I go to nature, the plant, the flower. And it says to me, "I cannot fulfill my destiny unless I obey every law that nature lays down for me. If I want to fulfill my destiny in the sun I must die." And mortality says "Aye, must," to his body, and for that higher part of man, too. So there is in us an instinct for self-realization and self-completion. It is the soul's adventure all through history.

And where first to find that completion? Not in anything that is thrown to him, not the husks that are thrown to him day by day; not in his books, even books of great men. These only give him glimpses of a greater wonder that is always beyond him. His completeness lies in God. He clamors for higher moral profit with all the longings of his nature, I care not what they be.

In the third place, to satisfy the heart of man it is necessary to have religion. Do you know how knowledge comes to men and women? It comes from personal relationship. How? A little baby, the first teacher is its mother interpreting the world for it. The teachers afterwards are the school people and the comrades, and the better they be the more blessed for any boy and girl. And later on again there is the corroborating experience of history, of autobiography and of literature, but it is through personality that we come to know.

Now, how do I come to know about the highest of all? Through personality. There is a presence in the world communicating itself to my mind and my heart. There is a reservoir of power there for me to draw from if I will. Do you remember how Wordsworth put it? "I have felt a presence that disturbs me with the joy of elevated thought, but the joy—the joy." All right, that is to say that man longs for friendship here in the world, and the best thing on earth for you and me is friendship. But he longs for more than that; he longs for friendship the way Walt Whitman says, "He longs for that friendship eternal." That means—call it consolation, comfort and all the rest of it. God be blest that there is a lot of it in the world. Happy is that man who can be called the friend of God.

In the fourth place, to fulfill my instincts it is necessary to believe in a God. Now wait—I want to stress this very particularly tonight—we are told by the behaviorists in psychology—do you know what the behaviorists are?—we are told by the behaviorists that we are the children of necessity; everything we do we are com-

pelled to do by something that has come to us in our life. Behaviorism says to us this, "Look, behaviorism is the reaction of my response mechanism, this body of mine, this being of mine—of my response mechanism to external stimuli."

See that light? The light air waves come to my eye. My eye is made to respond so that by the response of my eye to that stimulus out there there comes the knowledge that I can see; I can see light. Now wait—then I know why I act like an animal; it is the response of my appetite to the physical things that are there around me. That is granted, isn't it? But here is my question, "Why do I act religiously?" You are an exception? There are millions for every one. Now, I am not saying that the minority are always wrong or the majority always right. Not fear, not dreams nor anything else can explain this reaction of this body of mine and this soul of mine, if you will, to this stimulus that is there inspiring my nature and inspiring me to better things.

What explains my desire for fellowship? Wait—you can easily call that desire. What explains prayer? What explains the joy of service with God? And of the union with him? What is it? It is the response of the mechanism of my being in response to an external stimulus. Where is it? What is that external stimulus? I say that it is the unseen presence in the world communicating Himself to my light, and my religious attitude is the response of my being to the eternal God. Until I do respond like that I am not at peace; my nature is disorganized. Aye, and human life all about me will be, too. There is some fault in my nature.

What men should be doing today is sensitizing themselves, sensitizing this response mechanism of men's life in order that it may give the proper and appropriate response to God and to that unseen presence when the time arrives for it. The result is this, that we allow ourselves to become vulgarized, and that aspect of our life is the last thing to receive mention and attention.

In the fifth place—now wait—in the fourth place, to fulfill the instincts of my being. Wait—the response mechanism now of my being—religion is necessary. Now, these are for the intellects of men. Think with me along a few practical lines for a minute. God is necessary, religion is necessary—because I think my definition of it can be maintained as I go along—religion is necessary to inspire the ideals of mankind.

The unbeliever, the atheist or skeptic laughs at the religious man, because he says he cannot reach absolute certainty, and we agree at once. Where is absolute certainty ever found about anything? We cannot attain to that. Then what are we to do? We shall do what science does. What is that? Here is the method of science; science makes its assumptions from its experiment and its observation. Then what? Does it put them in a museum and sit down and admire them? Not a bit of it, not a minute. It goes on and puts into practice the things it believes it knows.

That is what I want to say to men that doubt these days; you cannot reach absolute, unblemished certainty, but what you can do is to demonstrate the purpose of God, the purpose of God's love in your own experience, in your every-day thought and actions; ally yourself to some great and good cause, go out and fight your battle in the name of God, and he will prove to you that he is on the side of those who seek right and who seek his kingdom.

I like that phrase so often quoted by George Bernard Shaw. It speaks of man, the appetite; the appetite for evil uses. I like that. What is it? That God has made man a citizen of a world that lies ahead, and that faith releases energies in man that make that world possible. Where? In some vast universe beyond the grave? Not a bit of it, but right here and now, and God can do it through the men who are willing to trust him to the limit and follow his footsteps.

The trouble is that we don't get near enough to God, many of us, in order to get that message clearly enough, to inspire the ideals of men. Alas, what a world it would be if there were no such authority for such ideals!

There is another thing, sixthly, to encourage man's enterprise. You know, this travail has been long, difficult, hard and has been dangerous. Sometimes we say to the church, what good has the church done? She represents religion. Well, we have to bow our heads in shame for the little she has done; we have to bow our heads in shame, too, for the tragedies that have been due to her misconceptions of God, and the misconstruing of his purposes, for that is just what it means. But while we say that, we remember the saints and the martyrs, we may remember the prophets and the reformers, the men who gave their lives and died on crosses even to make that better day possible for mankind. We remember—we can look back, we can see slavery, and we can see persecution, we can see bigotry, we can see all the torture of human life. But will you remember this, that most of it happened at a time when all men were supposed to be members of the same church. It was not the church persecuting somebody outside of it; it was the church putting the fetters on its own people, and there is just a little bit of difference, remember that.

But when we think of that progress that has come and the evils that have been left behind, I can remember the words that are in the Capitol at Washington, and these words have had a mighty place in bringing that better place to pass for mankind: "What doth the Lord require of me?" Listen, you men who are speaking of a better day for mankind—"What doth the Lord require of me but to do justice, to love mercy and to walk humbly with thy God." What powers these words have been for making men better. And you know where they come from.

And is brotherhood coming, the brotherhood of man? Yes, we believe it is, when wars will be no more, to the ends of the earth, and

when usury will no longer curse the dreams of the poor, when there will be no more Sohos and Buckingham palaces, when there will be enough for all. And I am not affecting it, for I have learned to starve too, I have had to do it in my time, and God knows I curse it with all the blasphemy of my soul. Do you think that God means it or stands for it? No, but it does something for man; it develops a part of his glorious spirit. That is all, yet the day is coming.

Why do I talk about that? Because I believe in the fatherhood of God, one life, one blood, one law, that is why, and the day is coming when it will be realized. But only the blessed God in heaven has kept that vision clear in the minds of men who have had to starve to let it come to pass in their being.

What a struggle it has been! But God's spirit has been there. Or what else? Is man only cosmic dust, a speck? Not for a moment.

Somebody argues for the conservation of value. Personality conserves all the good that man has come to through the ages, of art, of science and all that is good, and somehow there is an inerancy in our moral evolution. Do you want me to demonstrate it? It is to laugh. And I know there are multitudes like me. Heaven to me is not something up yonder. Heaven to me is what it was to Plato, with its invisible city; Plato, who said, "The man who has the invisible city in his brain will not be long until he attempts to accomplish it on earth." That's what it is, the power to drag men out of dirty boots into the higher things of the spirit. It is a great thing for the soul. I feel like Bacon in the time of the Renaissance. You remember how he put it; he drew the symbols of his song, "The Pillars of Hercules," supposed to be the end of the world; nobody went beyond it. He drew the picture, and there was a ship in full sail; there was a ship in full sail, passing through the Pillars of Hercules with "Plus Ultra" above. There is more yet; there is more yet. That is why I think religion is necessary. [Applause.]

FIRST NEGATIVE

Mr. Darrow: Mr. Chairman, ladies and gentlemen. If I can present what I have to say in as quiet and reasonable a manner as my able opponent presented what he has, I should think I have learned a great deal from it, and perhaps even if I can't do it I have learned something from him.

I think I will say further that while he and I doubtless will disagree on many things—as I will attempt to demonstrate—there is not anything that he said that is in the least offensive to me—I don't mean personally; I mean religiously, because I know they would not be personal.

I have no objection to any sort of religion that he is talking about. The only question in my mind is whether that is really religion. I wish it was. If it was, I wouldn't be debating.

I don't mind telling you that I really have a purpose in these debates, although I know I will never accomplish it. I would like to make human beings freer if I could; I would like to make human beings kinder if I could. I would like to make them more tolerant of each other.

Now, the doctor here has not given me anything to say in opposition to him on any of these subjects that are nearest my heart. Of course, intellectually, we can disagree, and do disagree upon this question. It might have been better to have had a definition of religion, but I don't think that is necessary right now. I can tell you where we disagree and why I disagree. I don't disagree with him with any such violence in my own mind as I disagree with many people who are sure they are right and want to send me to hell because I am wrong. I don't want to go. But I would rather go than to stultify—I would rather take a chance on the going, at least, than to stultify my own conscience and my own reason, poor as that may be. And reason, like everything else, is not perfect. The best reasoners make their mistakes. I know that, because some of them don't agree with me. [Laughter.]

I would have liked—and still I am glad of it—I would like to have had him say something about religion as it is generally preached today. But that is not necessary; there will be others who will do that. But I kind of like his religion as far as he got. Now, let me see why I don't believe in it—all of it. I can accept all of his conclusions without accepting his premises, because he evidently wants a better world, he is evidently thoroughly tolerant of everybody; he doesn't insist anybody should agree with him; none of that. But how he gets at it is beyond my ken.

His first statement, which occupied the largest part of his talk, was on the proofs of God. He doesn't prove it by the Bible. It would be all right if he did—we would talk about that. I am not going to now. Of course my friend knows that I must have heard this argument many times before. It is almost always advanced, ever since the days of Paley's *Natural Theology*, which once took the world by storm, but they have somewhat abandoned it. Paley's idea was that you could everywhere see order and purpose in the universe. I am not quite certain—it is a long time since I have read Paley. I am not certain whether he said that the eye was made especially so that it could see. But it wasn't; it wasn't especially made, and last of all so that we could see. The first animals didn't have any eyes. They couldn't have used them if they had. The orthodox religious idea is that whatever was necessary to use in this universe was made for it. Not at all. In the long, tortuous, slow progress of life the eyes were put in and the ears were put in and such other things as man has, meager though they are, and poor though they are, have slowly been attached to him. And those who had the germs and who gradually developed them lived, and those who didn't died. In other words, all that we are has come through the long, slow progress or change of nature, from the most insig-

nificant life, and even back of it, for the working of the survival of the fittest. Now, I say that as if it was true. It is a theory very well established, and I doubt if my learned friend would take the other view, although many people do.

There is no such thing as a perfect eye. How many of you people are wearing glasses? How many more of you would wear them if you were doing any close work? As Helmholtz once said, "The eye as it is made or comes to man is a clumsy piece of botch-work." It is, because it is developed, just as I have stated—it is developed a little at a time, slowly to help him out in his fight with the elements, and in his needs in life. It was not made out of hand at all. Nothing else was made out of hand. Nothing in nature was made that way. As high as we are, we have come up through travail and sorrow and death, and we are not very high yet. There is nothing about us that is perfect. We know nothing about perfection; we have no organs that are perfect; we have no insight that is perfect; we have nothing that can approach perfection, and no two are alike in any of these things.

And however perfect it is, life is short, and we give it up. My friend says it wouldn't be perfect if there wasn't a heaven. Now, that is no reason for believing in heaven. It wouldn't be perfect if it wasn't, because why torture us here to make us happy hereafter?

Nature knows nothing about perfection; man even knows nothing about perfection, but we can show the imperfections in everything, because the means does not satisfy the end that is desired anywhere.

And if nothing would be perfect without a heaven, that is no proof that there is a heaven. Nothing is very perfect or agreeable in civilized society without a bank account, but that doesn't give us the bank account; it has got to come from an entirely different kind of activity. If we could will ourselves something we wouldn't need to worry; but we can't do it.

My friend says in effect—I may not quote him literally—that we had all these desires and aspirations, and no desire and aspiration is planted into the human being without the means to satisfy it. He knew—I can't speak about him, but as for myself, most of the desires I have had were not satisfied. How about yours? Do you mean to tell me that you have had all that was coming to you, or, more than that, all that you expect and wish? There is going to be a whole lot left over when you are dead, if your life cannot be complete without heaven.

How do you know it is going to be complete? Is there any evidence of it? I say there is not, not the slightest in the universe. He says there must be a God because there is order and there is system; the eye is adapted to light, everything is adapted to something. Everything that survives has to be attached to something, but not very well adapted, and when the adaptation is over, or over on a vital point, the organs decay.

I don't know anybody who is thoroughly adapted at any time. He may have good eyes and a weak stomach. He may have good eyes and a good stomach, but a weak head. [Laughter.] That isn't uncommon. He may have a good eye, a good stomach and a good head, but have flat feet. [Laughter.] Show me anybody that hasn't got something that he would like to get rid of, and then I will take some stock in the perfect workman that must have made the human being.

I remember the stories I used to read in McGuffey's Reader about everybody complaining about their ailments. The good fellow came along and said he would give them another chance; let all of them throw their burdens in the heap and come and pick out something else. One fellow came up with a set of bow legs; another one with a humped back, and another with a nagging wife, and another with a squint eye. Everyone had something they threw in the heap, and they took something else, and after they limped along on the new deformity they came back and asked the good fellow to let them exchange it for the old, because they had gotten used to it. [Laughter.]

Now, that is all there is to it. Show me a perfect person, physically, mentally—or to borrow from my good friend, spiritually. Of course that is a word I don't fully understand or partially understand; I don't know anything about it. But I do know something about physically and a little about mentally. Show me any of them that are perfect. There is no such thing. The seeds of death are born in all of us; the seeds of decay of every part of us; the seeds of disease are ever active. Where is the evidence of design?

Our good friend here is not the first one that I have heard say that God is good. How do you know? True, he makes the rose, if there is one—I mean if there is a God. True, he makes the rose that is fragrant and beautiful, but he also makes the cancer that is hideous, and it would take an earth covered with roses to make up for one cancer. If you are going to make him responsible for anything, he makes health and he makes disease; he gives us life and cuts it off when we are just ready to live. He gives us imperfect bodies and imperfect minds and terrible experiences, if he is responsible for any of it. And if he is responsible for any of it, by the same logic, he is responsible for all of it.

Can you prove the goodness of God in the death of a babe twenty-four hours old? And can you any more prove it in the death of an old man or an old woman who has fought the battle, worked for health and strength and freedom and finally lies down to his last long rest? You can prove nothing by it. Then why talk about it?

My friend has said some things that I cannot dispute. He says he can feel God in the universe. Maybe he can; maybe he just

thinks he can. I cannot. I would like to know what he feels like. Maybe I have felt it and don't know.

He speaks about prayer and how he knows what it means. Well, now, my friend is an intelligent man, but I think it is silly to say you know what prayer means. I am intelligent, but I think things that are silly—everybody tells me so every once in awhile, but I don't agree with them. Did he or any other human being know of a prayer that has been answered? I say men have implored heaven by day and by night as the years have rolled around and no single prayer was ever answered. They have prayed for the deliverance of a dying wife from the angel of death that hung over her bed—and she died. They have prayed that the life of a new-born babe might be saved—and it died before it ever knew life. They prayed for deliverance from pestilence and disease and famine and prison, but the universe was deaf to their prayers—and they still pray.

Can anybody prove that any single prayer ever uttered by man was answered? Now, let me give you one example, and see what you think about it. Just think about it. I want *you* to think about it too—[addressing Dr. MacGowan]. We just went through a war. The Germans prayed for victory and the French prayed for victory. Blooming idiots, both of them, praying for victory. [Applause.]

The English prayed for victory to their God and the Turks prayed for victory to Allah. The Americans prayed for victory and the Austrians prayed for victory. A lot of good it did them, didn't it? And they left heaps of dead. If there had been any God in the universe and that God had been good, I know of no reason for thinking that that war could have come to torture the earth. [Applause.]

But let us look at it in a bigger way. My friend says that you can see order and system in the universe, and where there is order it must be that somebody orders it. Well, there are two things on which I disagree. If there is order, it does not follow that anybody ordered it. But there is not any order. Let us see—what does man know about order anyway? If I didn't misunderstand my friend, he practically said that man did not know much about order. But I might have misunderstood him, because he still made the argument for order. What does he know about it? All that man knows about order is what he learns from the universe of which he is a part. If you say there is order or disorder you must have a pattern for it, or you don't know it exists.

Our pattern is the universe as we know it, and to say the universe is in order is simply to say that the universe is the universe, that is all.

Some say that the earth goes around the sun practically in an oval or an ellipse, year after year; that shows order. Suppose it

went rectangularly, that way, that way, that way, that way. Would that be order? Why not? The very corners would show order because it was happening. Supposing it went around triangularly. Would that be order? Clearly it would. Can you imagine any way that it could go that would be disorder? Oh no, your mind would be accustomed to it and it could not be otherwise.

Let us take it a little further; what about the earth itself? Is there any order here? You have to get a pattern of order. But even in the visionary pattern that is generally taken, is there any order? There are ten thousand earthquakes on the earth every year. Is that order? If so, what is disorder? The solar system of which we are a part was probably once a great star or planet and in some collision or on account of some force that we know not of, it burst and the fragments were scattered in every direction until this fragment and that fragment were caught by gravitation, as we call it, and it kept on its way around. What has happened, will happen. Doubtless the universe is filled with stars that once belonged to bigger stars, and every now and then they are blotted out, and they die.

What do we know about order, anyhow? Is there any order in the universe? Anything but order! There is movement of what we call matter constantly taking new forms—not constantly, but often. We know nothing about how many and how often these catastrophes take place. We know that some have been blotted out, so far as we can see, or they have gone away such immense distances that we can't see them, and they seem to be blotted out. Is that order? We don't know the meaning of the word.

Take our own country; the Allegheny mountains were once 30,000 feet high; so the geologists tell us, by measuring the slant of the upheaved rock, and who know where they meet at the top, as it once was. They have been bitten by frost, carried away by rain and rivulets into the great seas, and deposited two or three thousand miles away and built up the delta of the Mississippi. Was it order? If so, why didn't they stick the delta in at the start?

The Rocky Mountains have recently—recently as a geological period—been raised, some of them 15,000 feet high, destroying everything that was life—if there was life—and making the world over anew.

The whole valley of the Nile was washed down from the mountains south of the Equator, and they are building up a new delta year by year. Everything is in flux, everything is changing, nothing is fixed.

What about earthquakes? And here is one for the goodness of God. Some people say I haven't any right to judge God. Well, I haven't, but I don't judge him when I say he is bad any more than the other man judges him when he says he is good. To judge him, you judge him, and I admit we have to judge him, if we do it, by the

puny intellect we have. Mine might be all right, and that of my good friend; you can't tell. By his intellect, he judges him good. By mine, I can't understand how a good God could permit the endless injustice to every human being and every animal. [Applause.]

You remember the Lisbon earthquake. You don't remember when it happened, but you read about it. Thirty-five thousand people killed in Lisbon in the twinkling of an eye. Of course to show his wisdom and goodness more particularly, the great loss of life occasioned in this earthquake, it happened on a Sunday and a Saint's day, and the great number who were killed were worshipping in the church.

Now, of course, that was not a Protestant church (laughter), but I am quite sure my friend would say that does not make the slightest difference. What about a catastrophe to an ant-hill? Is there any reason why God should not look after ant-hills the same as human hills? Aren't they his creatures too? We have a great deal of what Weber and Fields called "proud flesh" if we think about ourselves. If the ants wrote books they would be the important ones and we the unimportant.

Everywhere nature is red with tooth and claw. In every human organism are the germs of all the diseases that man is heir to. We begin dying when we begin living, and whether it shall be long or short depends on a thousand things which we hear nothing about.

Wouldn't it show that God was wiser and better if we lived longer? If not, wouldn't it show that God was wiser and better if we lived shorter? And still wiser and still better if we never lived at all? (Applause). Because if we don't live we don't need to die or suffer a lot of other things.

I say first that there is no way of finding out what is order. He says seeds grow. They do, some of them. Weeds grow easier, and you have to take pains with wheat. Most all that nature produces is something that we have to get rid of. Why do we? I don't know; perhaps my friend knows and can still explain the goodness of God. I don't know anything about it except that it happens.

Now, why do we say that there is a God? That is not because anybody feels it in his heart. He doesn't feel anything in his heart unless he gets along toward my time of life and it doesn't work right. His heart is just an organism for pumping blood; he doesn't feel anything in his heart. Why then do they believe in God? Well, the primitive man saw the lightning coming down, and it is perfectly natural that he should think it was thrown down, and if it hit someone it was natural for him to think that God didn't like that person. And it was perfectly easy to get up a set of propitiations to God not to do that. The explanation is perfectly easy; there is nothing mystical or hard to understand about it at all.

Now, let us see about God anyway. Has he always existed, or did somebody make him? Did he exist from all eternity and then finally make up his mind he would make a universe? What was he doing before? I don't know. Does anybody know? What is the use of talking about it if we don't know anything about it?

Assuming God made a universe, was there any matter here to make it out of? And if there was, it must have been in some form. Why not in its present form? Did he re-mould it or make it entire? Now, can you imagine God making the universe out of nothing? You can't do it. Maybe he did, but you can't imagine it, because you never saw anything like it nor heard anything like it.

Did he make it out of himself? Do matter and God mean the same thing? If so, what is the use of both of them? Can anybody answer any of these questions? I think not. I don't pretend to know; I am quite sure I do not. I cannot even think about it, for I cannot comprehend or understand the terms I am using. To me they mean nothing, and of course they can bring no result.

And finally, if the universe could not make itself, and therefore it is necessary for us to make God so he would make the universe, then who made God? Isn't it just as necessary to make a God so he can make *that* God, and so on world without end? (Applause.)

AFFIRMATIVE REBUTTAL

Reverend MacGowan: I gave him something to hit at, didn't I? That has been my task. And there you are! And he has been doing it to perfection. Now, mind you, all the thunder is over. He did the very utmost that atheism can do to destroy the living.

Hear that! That is the utmost. Put them together and think them over as a scheme of life! With all the difficulties of the explanation!

Don't ask me about the problem of human suffering; that is the great tragedy of the world. But I am going to tell you—I am going to talk about some other things for him to shoot at. I am going to tell you this now, if you take out of the world the suffering that is caused by your own rottenness you will see a lot of it eliminated. [Applause.] And mind you, don't blame God for that, because he made you a free man, imperfect in a world that fits you; in an imperfect world. Now, when I say "made," please forgive me; he used the same word; he used the same word.

And we have no quarrel on the question of evolution. He had me say that the eye evolved until it became possible for this response mechanism to react to the rays of light. Now, we believe in that. Today the day is coming—theology is in an awful way. Look at science. The physicists are standing on their heads, with the new quantum theory and the Einstein theory, which is opposite to their

atomic theory. Utterly changed! Styles change in atoms just as they change in automobiles, and the atom of 25 years ago is as utterly different from the atom that the physicist has to deal with today as the Ford tin Lizzie is different from the Cadillac 16 that you [pointing to man in balcony] sell today. That is good advertising, isn't it? There you are—you should have gone and paid the bigger price, all the same. [Laughter.]

Now, wait a minute, can we give him something? This problem of evil is one thing, and then another thing. How much of that evil is due to our ideas of it? Don't talk to me about cancer. I was talking to a cancer patient the other day; poor fellow, had a tube in his throat. What was he saying about it? Was he kicking about it? He was perfectly calm about it. What did it? It was his religion. Calmly and religiously he went out into the unknown, poor little fellow. He said, "Doctor, watch that man Darrow; he is a wonderful cross-examiner."

What is that? That is the triumph of the spirit of man over the suffering that came to him in life. Mark you this, young men and women, don't fear to go and marry; don't fear the sorrow and struggle. It gives you confidence and heart. The folks who don't get on are the folks that are subsidized by their fathers and mothers, and they don't find the satisfaction in one another as they should; and they are not compelled to stick together and fight for what they ought to become. And the result is the divorce court, Reno and so forth. Suffering is sometimes good for humanity. [Applause.]

I will tell you more, that is what has made humanity in the struggle upward; that is the progressive part of the human race, and we are going to be fit for the great aims that have come through the centuries that have gone by, when we achieve what is in the minds and hearts of some of us for the better day.

But there is more. God seems to work good out of apparent evil. Have you proved it in your life? The things that you would have liked to have done; the things that you did. You were mad when they didn't come to you. And afterwards you said, "Praise God it didn't come; I am better as it is." That is often true, that is, that good comes out of evil.

That is what I came through in my college career, Mr. Darrow; I had to find my way. I gave up every part of the faith that came to me as a young Scotch Presbyterian. When I left Doctor Jones' class-room in Europe I believed nothing; I had to find my way, and there was my sorrow. You talk about your cancers in your body; my God, what about cancers in your mind? What do you know about torture, my friend? Sometimes you know about it in a case that involves millions, but oh, when a man feels his foot slipping and his heart heavy, that is different altogether.

Don't ask me about the thirty-five thousand people that were killed in that church. Don't ask me; I can't tell you. There is the

mystery. Brothers and sisters, I told you that there is a mystery about the world, and I would like to go behind it and see it. If I didn't believe it, I would say what Mr. Darrow said at the end of his speech. What was it? What was it? Wait—wait until we see it. I have lost the place, like the wee fellow in school. Here it is, "Better if we had never lived at all."

Mr. Darrow: I said it might be better.

Dr. MacGowan: That is the conclusion of atheism. Now we have caught it, fatalism and pessimism. "Might have been better if we had never lived at all." Now then, if that is life, I am sick of it. If that is all the world has to give me, it is a mighty poor business. No, no, there is a vigor and a passion and a joy in life.

You asked me what God was. What is my answer? Power, the sense of power, the confidence to believe that it is well and that there is triumph for the good cause in the world. That is what I mean. And there is a great happiness in it; that is the joy of faith in God.

I tell you, it is the response of my whole mechanism; not of my spirit—what is spirit—I don't know, nor do I care. Leave out spirit, brothers, in any part of you. I get religion without the vital—I get the religion without Jesus, but I please to take behind me, because I don't want you, Mr. Darrow, to hammer at them in the presence of these people. But if you want education on the latest ideas of the things that everybody ought to know, you get hold of that old Oxford handbook, and that will tell you. And I will give you an idea of what it is all about.

What else? The question of prayer, and prayer never answered. What do you mean by answering prayer? Do you mean I am going up to God with a collection plate and say, "God, fill it"? That is the old idea of God, but it is all gone; don't talk about that. I tell you what to do; if you want to get the latest ideas—we are talking from a modernistic platform; don't become alarmed, my Presbyterian friends! If you want the latest idea of what prayer is, I want you to go and take Mather's book. Now, Mather is professor of geology in Harvard University; nothing much higher than that, is there? Do you know what he does? He defines prayer. Wait now, scholar that he is, physicist and scientist, he defends prayer as a law of nature.

It sounds odd to me, and I am a religionist. Strange, but there it is; that is the very latest, that book was published in the last year. That is a wonderful defense of prayer, prayer that means the growth of one's mind, one's purpose, just through fellowship.

Now, that mystery that is there; you get no mystery? All right, some of us do, that is all there is to it.

Then that last, the war! How many died? I have stopped

counting. The war! If I had talked the way I wanted to in England as a young preacher they would have thrown me out of England or put me in jail. What would I call it? A dirty big dog fight. Blooming fool! What was the blooming fool business? And blooming idiot? Oh, it was the prayer of the German against the prayer of the French, it certainly is. But we were blooming idiots to be in it at all. (Applause.) There is where the idiot is, and if the people had prayed more and kept in contact with the purpose of God it never would have come. (Applause.)

I lived in the Old Country. I knew the divisions that produced the war. I knew how men lived it, lived for it, prepared for it, set that thing before them—and they got it, and they deserved it. (Applause.)

Now, free will, that is what we will to do. When it started, long before it came, the conditions were in the making. Who did it? God did it? Oh, he said it, "You blooming idiot; why did you let it go on?" And it is religion that said it and has said it from the beginning, before doubt was known, because doubt in its modern sense was not known before the 18th century.

It was the man of God who said, "They shall beat their swords into plow shares and their spears into pruning hooks, and they shall practice war no more." What did that? It was religion, and don't you forget some of us haven't lost it now. And if the time comes for war, I will tell you now, if I have to speak for it, I will tell men to go into it if they want to, but leave Jesus and God out of it. "You stand there until I stick my brother through and gut him." That is all; blooming idiots. Aye, blooming idiots for not going to the source of unction, of peace and love.

Now, what else? Can I give you something about prayer? Another thing—and here it is from a scientist. Some of you men know about Charles P. Steinmetz. Do you know what he said a little while before he died? He said this: "Some of you people don't understand that material things don't just happen"—that is the exact phrase. Then he goes on: "The time is coming when science, realizing that, will turn its laboratories over to the study of prayer and of God." Wait now, I am quoting exactly: "And we shall make more progress in one generation than in the last four." Charles P. Steinmetz! That is a bigger authority than I am; I can't speak for Mr. Darrow. These are wonderful things to talk about.

Well now, about the war again. Ha, ha, who were the big men behind the war in Europe at the time? Mention them. Georges Clemenceau; what was he? A rank atheist of the most pronounced type. There you are. The Tiger, the man who had the blood. God would have taken the claws out of the man if he had given him his spirit. The man who had no place for God.

What else? Go back to the thing that made the war, farther back, to Germany. Who was the great leader? Bismarck. A great

Christian, you say? A member of the established church in Germany, was he? Do you know what his confessions say? They say this: "In the bosom of my family I believe in God; he is real to me, but when I go to the Foreign Office, God is dead and religion is false." I am quoting exactly, Mr. Darrow, from the life of this man, that was published. I will give you the quotation if you like.

Now wait, there were two influences behind the making of that great war. Bismarck only found that the stark facts that were there before him made it impossible to conduct the business of nations on a religious basis. Men were treating one another like animals, and that is all there is to it.

This is the age of the conquest of doubt; in this way, doubting God. We have had it here, but I have just one quarrel with the atheist up to date; I mean Walter Lippmann, Krutch and Bertrand Russell. They make no attempt to prove the non-existence of God, none. What I want is that they should prove their negation, modern skepticism, and prove as finally as they expect the religious man to prove his hypothesis.

In the second place, I can use doubt as a good weapon just as well as an atheist or a skeptic can. It is free to every man, because it is of the spirit, just the way old Wyckliff said about the keys of Saint Peter, when they spoke to him: "They belong to so and so." "No," he said, "because the keys of Saint Peter are spiritual, and they belong to no man."

We have the question of materialism. Do you know what materialism grew out of in the past? That these little atoms were indivisible, indestructible—they couldn't be removed, they were solid. Now what? As I say, the little atom has changed its nature. Now we talk about electrons and protons. Nobody has ever seen them, but it is the new theory of the atom, and the result is that Professor Dewey in his different lectures tells us that we don't talk about substance any more. Where was matter to begin with, he asks? Dewey says we don't talk of substance any more. He says we talk of activity or energy.

Do you know what has happened? The electric proton has so disappeared from man's view that it has come to the very border of this mysterious world. I am not trying to mislead anybody—to the very border of that unseen, mysterious world.

The physicist today, for the first time in history, even when he talks of physical knowledge, is talking in terms of the 90's. Do you know what A. S. Eddington has said? When I talk about religion I should quote my authorities. Sir James Jeans in the terms of this mysterious universe? It is a tome of a thing, printed within the last three months. A. S. Eddington: "The Nature of the Physical World," published within the last year, and a companion volume with it. I recommend it to men who are altogether flat-footed on the sight of religion for that reason, because religion is in its purposes approach-

ing the border land where we think of God. We are speaking today of the doubt of the finality of science.

Watch now! Thank God for what science has done, but science is not an instrument of precision. As Mr. Darrow has said—there is nothing perfect. Take a watch, take it all apart. Have you the watch left? No, you have not. What have you lost out? Value, its usefulness, its beauty, its power in human experience. Science cannot touch these invisible values that lie beyond, that is all. And we are doubting the finality of science in our own time. We are doubting doubt. Hear me, doubting doubt. Why? Because doubt has told us this, religion and doubt and materialism stand over against each other. Religion explains man, man's lower being in terms of the higher. That is why I was living and thinking in such a high, exalted atmosphere in my first talk, and it seemed so different from Mr. Darrow in some of the things, just because of that. Idealism. Materialism explains the higher in terms of the lower. What kind of life comes from that? Great, good and noble in the case of Mr. Darrow, but is it going to be the case in the experience of all men and women? Explain the higher things, your ideals and inspirations and all the nobility of your appetites as an animal—a little more than that—God save me from a world when it comes to accepting that kind of thinking. We are beginning to doubt doubt for that very reason.

We are doubting the substitute for God. What is the substitute for God? Wait now, this ideal thing, this quest of the soul; call it poetic or romantic or what you like. What am I going to offer men and women for that? Where am I going to get the authority for it or the strength to offer it? I am doubting the substitute.

Now then, the eminent German apostle of atheism who died a few weeks ago, that man said his God is X. That is what you do in the comic. His is a godless mysticism. He is an atheist. What about Spalding and Alexander and Hoffman and all these men? They say you must worship the process of evolution, submit yourself to the laws of nature. And then I saw the thing that you saw, Mr. Darrow; that is, in my consciousness I saw a big volcano, and I saw the hideous face like a Chinese demon. I said, "I have got to worship the processes of nature?" No sir, maybe I will worship a God that is in all this thing and who is striving with his very life's blood to make a better humanity, a better world yet to be. A God striving—Oh, let me not say it, for fear the Presbyterians will get after me. (Laughter). There is the point; we are doubting. (Applause).

NEGATIVE REBUTTAL

Mr. Darrow: It is pretty hard to be a Christian. He says if a man is laughing and healthy, that is an evidence of God. If he says he is miserable and has a cancer, God knows he needs to be

chastened. Take your choice. If God is bad he is good, and if he is good he is good, and both of them prove that there is one, that God is good and bad.

Now really, I wonder if my friend says anything that proves God. I am not an atheist; I have never explored the universe. I might find something I wasn't looking for. But there is no evidence that any reasoning human being could call evidence to justify such a belief. If there was a God and he wanted us to believe in him, wouldn't we know it; it ought to be easy, and it *is* easy. Don't you think you crowded just a little bit on Clemenceau and atheism? Clemenceau didn't start this war; he was called in on the last day, after everybody else had been exhausted.

And if the French were right and your religion is right, why God must have sent for him as the last hope.

But the Kaiser was talking about war from the beginning, about God all the time. He and God got so mixed you couldn't tell which was which. And the Czar was for God, and King George was for God, and everybody was for God. No wonder God got all mixed up and didn't know which side he was on. Nonsense! Why, Christians have been fighting forever, haven't they, since there has been a Christian? Look at the Crusades; look at every war that has happened on the earth since Christianity. Now I am not blaming Christianity. Human beliefs do not reach as deep as human emotions, do not reach as deep as human feelings, as deep as human hatreds and human love. Life rests on those; it doesn't rest on beliefs and fantasies.

Now, think this over a little bit, when you get a little time. Is this a good world? If it is there is no difference between good and bad, so why talk about it? Is it a bad world? If there is a difference between good and bad, much of it, at least, is horribly bad, and you can pray till the cows come home and it doesn't change. How many mothers filled the churches during the war, praying that their sons would get home safely? And how many of them died in agony and despair and never saw their home again? What has God been doing all through the troubled ages in which men have lived? What was he doing when men were crucified for their beliefs? They were killed through the middle ages by the hundred thousands because they didn't believe in a particular kind of God. What was he doing?

He must be there because everything was so bad, but he must be there because everything was so good. They haven't got a scrap of evidence, not one little wee particle of evidence; you just say it because you want it to be true. The thing is true because you want it!

Now, let us see; my friend is a very able man; he is a logician, and then he asks, if you are discussing the question of God, is it up to *you* to prove there is one, or is it up to *me* to prove there isn't? Now, any logician knows better; he affirms there is; give me **one**

scrap of evidence. It is not up to me to prove *the blank*; I wouldn't undertake it anyway, because that is a subject nobody can possibly fathom. First causes cannot be reached by human intellects, if there are such things as first causes.

Now, I don't know; my friend seems to be somewhat of a mixture of scientific thought. He is honest enough and intelligent enough not to ignore science, but if it comes to science and theology, why he is very strange on the theology. Has Eddington or any of these men changed the theories that have been coming for years about matter? I say no. True, we used to believe in the atom as the last unit. That is not true, because they have discovered that the atom is made of something else; they call them electrons; they are electrons and a nucleus, but they are just as hard and just as solid as they ever were. You can't make me believe that there is no such thing as what we call matter. When I sit down on a chair I feel the greatest confidence that something will stop me before I reach the floor. (Laughter.) There is not a word in any of these men that he quoted that upholds the theological views of the world, not a single word, and I am pretty familiar with most of them.

After we get through, I want you to tell me, Doctor MacGowan, where I can find that quotation from Steinmetz; but you needn't bother now. I can't believe it. It can only be explained in two ways; one is that he meant something entirely different from what you people mean, and the other is that he was losing his mind when he died.

Now, I will tell you why I say it; he was one of the greatest scientists that ever lived; no doubt about it. He was an unbeliever all his life—all his life. Of course histories are full of unbelievers that died Christians, but practically all of them denied. Now, I don't mean to tell you that I don't believe yours. I have heard of Bob Ingersoll's repenting before he died, and yet the very people that lied about him knew that he didn't have time to repent, for he dropped dead. (Applause.)

For a lifetime Steinmetz was a wizard in electricity, a thorough materialist, an ardent socialist—and very few of them are anything else, although some of them are—very few—and I have difficulty in believing that he ever said any such thing, although it might be so—it might have been published. I know it has, because my friend said it has. I would like to have held an inquest on his sanity when he died.

Now, what else? He says he believes in the soul. What does he know about the soul? What does the man say when he says he believes that you have a soul? Is it anything but a word? What does he mean by it? Where does the soul come from? We know where life came from; we know it came from the union of a spermatozoon with a cell, and from that kind of a union, life came; if it was

that kind of a cell, it came into existence, and we know that with death or accident or disease, the cells break apart and the person is known no more.

I tell you it is not possible. I don't blame anybody for wanting to see Mary Jane in heaven; I don't blame them. I know some people that I would like to see myself, and some that I wouldn't. But I know it is an absolute impossibility. Let me ask you—just go home and think about it, if you want to. If it makes you unhappy, shut it off. You are going to heaven, are you? Where is it? Did you ever hear of anybody going and coming back? What is your soul? It is not matter, evidently. Just what? Did anybody ever hear of intelligence disconnected with a brain and a nervous system? It is utterly unknown in human life; there is no such thing, so far as I know.

Let me ask you this question, and I want you to think it over for half a second—that is long enough—and then if you want to claim that you believe something entirely impossible, go ahead with it; you can't get too much pleasure out of life—go to it and get some fun out of it. Suppose someone told you you were going to Kamchatka next week and you were going to stay a week, and you had to go. What would you do? You would look up a book that tells something about Kamchatka. Yes, and you would go to a railroad office or a steamship office and find out what kind of people live there. You would want to know all about the country.

Now, let me tell you Christians—I have no objections to Christians except that most of them aren't, but let me ask you to be honest about it. Suppose a doctor comes and tells you that something is terribly wrong with you and you had better make your will, because within one week you are going to Goofville; you were not going to take your body with you, but you were going; leave your body here and start off to Goofville. You are not going for a year, but you are going for all eternity. Millions and millions and trillions of eons in Goofville. Don't you suppose you would try to find out where Goofville was and where you were going and how you were going; whether you were going by airplane or submarine or ship or railroad, or going to walk? And what are you going to take? You don't take your body. So a man, it seems to me, must be plumb crazy to talk about it.

Now, everybody knows that if they believed that there was such a place, they would try to find out where it was, wouldn't they, and how they get there. Somewhere in heaven! Where is heaven? Ninety-five million miles from here to the sun, and you haven't started! When you get out a ways it is as cold as the most frigid winter, black as night, groping through darkness to nowhere. Tell me that there is any sense in it! It is a vain, vague, insane dream, born of hope and fear.

Now, I don't want you to wake up; if you want to believe in

it, believe in it if you can, but you don't. The most ardent Christian in this audience doesn't believe in it. Let me prove it. You are going to be happy when you get to heaven. Suppose you had a cancer—I am crazy about cancer (laughter). They show the goodness of God for making us unhappy so that we can be happy. That is what we need, is to be unhappy, for we all have a plenty.

Now, let's see, suppose you have a cancer and you paid out all your money; and suppose you are a Christian and you prayed until you are black and blue in the face, and your wife and your children and your husband and your neighbors prayed too, and they have no prayer for you in church, and everybody is praying, and the doctor is working. And you have got religion and you know you are going to heaven; you know you are going to heaven, and you go and get an operation and suffer agony so that you will live a little longer in hell. And you hear of all kinds of doctors, and you try them, ever down to Christian Science, and still you are in torture. And you go all over the world and get cut to pieces by inches so you can live a week longer, suffer pain and torture, rather than go to a heaven and be happy. Now, explain it! There isn't a thing in it except the dread of death and the hope that springs eternal, that's all.

I used to want to live forever—I can't say I have entirely got over it, and be honest, and I want to be perfectly honest with you as I understand it—I have absolutely given it up.

My friend gives his religious experiences. It is funny how many of these preachers used to be atheists, especially how many of those with whom I have debated. Some of them I have doubts about, but not this one. There are more preachers who have been atheists, and if I was a father to a young man I would wish that he would be an atheist, so he would become a preacher. (Laughter.)

But I never was a Christian in the sense we call a Christian, in believing in a heaven and having a definite belief in a God and a Savior. I never did, but I used to want to believe I could live forever. It is a long time; it would be pretty horrible if you couldn't die if you wanted to. But that is still another thing. Things are not this way or that way because we want them; they are just this way or that way because they are this way or that way, that's all. I have given it up, and I have had more consolation and peace since I have given it up, and I have had more peace than I ever had while I was trying to believe in it. That is just what you Christians are doing this minute, you are trying to believe in it, but there is not a scrap of evidence that is not violation of all human reason and all human experience. I don't want to make you unhappy; I honestly believe you would be happier if you gave it up.

What is all this about higher and lower; which way is higher and which way is lower? Blamed if I know. My friend looked up when he said higher, and down when he said lower. When he gets up, answer me—the world will have moved several hundred thou-

sand miles, and so he had better look down when he says higher and up when he says lower. Does it mean anything other than words? That is all, just words. Why do you suppose God is so almightily interested in whether we are higher or lower? If he wants us higher he can do it; if he wants us lower he can do it, and if he is right it is none of our concern.

And this other idea, free will. Whoever knew anything about free will? Did you manage to get yourself born? That is pretty important. If you didn't do that you didn't do anything. Did you pick out your parents so that you could have money or education? Did you tell how big a brain or how fine a one you would have? Did you choose that? Did you choose whether you would be lame or halt or blind? Did you have that choice? If you are rich, was that because you had the free will to get it? If your health is good, was that free will or luck? If you are happily married—well, if you are! (Laughter.) Did the husband and wife come together by will, or did they happen to be crossing a street at the same time, and meet? What was it? Free will? A man has no more free will to do with himself than a wooden Indian has to do with it. We are born without effort, we die without our free will; you haven't any free will when it comes to dying. We die against our will. Most of us are poor against our will; most of us have pain and suffering when we will to have happiness. Friends we love most die and leave us, deserted and alone. When you live to the time that I have lived, almost everyone that you knew in the vigor of your manhood is dead. When you think about it, what do you know about free will? Free will is a misnomer and a nonsensical idea. Nietzsche says that free will is invented for giving God an excuse for damning man. If he is bad it must be because he wanted to be bad; therefore you justify God.

We are just like all the rest of "creation"; we come and we live and we have our joys and our sorrows, our brief triumphs and our bitter despairs, and we die, and we are not consulted; we are not bidden to the feast of life; we are not asked whether we desire to die; we are moved here and there by every breeze that blows, in spite of our strongest inclination or our deepest desire, and we haven't a single thing to do about it. (Applause.)

AFFIRMATIVE SUR-REBUTTAL

Dr. MacGowan: The Steinmetz quotation may be found in one of two books, for certain. I would imagine that it is in Brightman's book—Brightman, who is the University of Boston philosophy professor, and I am now reviewing the book for Carnegie Library and it will be on the shelves, if I am not too lazy, within the next few days. And the other book—this next one is fifteen cents, but it is a wonderful compilation of essays on "What Religion Means to Me,"

from every point of view except your own, Mr. Darrow, and it is a wonderful book, but I will get it for you and see that it is put in your hands. You will get it right there in one of these two books.

Now, an agnostic. Was I wrong in talking about an atheist, a materialist? He is talking to you about free will. He is not questioning free will; he is saying there is no such thing. What is that? That is not an agnostic. When you talked to these people about heaven, do you know what you said? You said, "I know that it is an absolute impossibility." Now, what is that? That is atheism.

Mr. Darrow: If I said that about God, it would be.

Dr. MacGowan: No, no, that is about heaven; that is the approach of atheism to heaven. So that you can't call yourself, after all is said and done, an agnostic.

And you say that God is a blank. My, but you are desperately interested in a blank. Why do you come here and talk about a blank? Men don't shoot sparrows. (Laughter.)

Maybe I am wrong in getting into the argument at all, but go and tell them, Mr. Darrow, I am not scared, because the trend is that maybe He is here to take the blank out of your mind and serve humanity in doing it, and making you believe that way.

But I believe—this man's father was a Unitarian preacher—I believe that there is a religious complex in that man's nature. I would like a psycho-analyst to get hold of him. The fact that he comes here to discuss religion at all is a backhand compliment to the thing for which I stand.

Now, about Christians all being at war. I wonder if he has heard about the company, when they were called out, company after company; they were called out and cut down by the Emperor, for what they stood; for that cause they would not fight. Not always have they stood for war. May war become impossible as the centuries go by.

Religion without heaven; is it possible? Why, certainly. How much heaven did you hear about in the Old Testament? Very, very little. Even Jesus does not lay the emphasis altogether on that subject. The point is this, that it is best to live, even if you think about it not at all. So it is better to live no matter what the eventuality may be,

You remember Butler, how he directed his thoughts toward God. He began with one word, probability. He said "Probability is the guide of life," and from that probability it is true—it may possibly be true.

The Court Jester! I have worn the fool's hat, Master, for long. And you are dying; you are going on a long journey, Master, and he has made no preparation; he has no food for the way, no horse

for the way, nothing, nothing. What do you think of that man? Fool he is. Well, sir, take my mark, you are that fool. The king had made no preparation for that journey. I don't care a snap; let there be no heaven; it will be better anyhow at the end of the day to have lived the right life.

If I had been you and if I had conducted your argument I would have dismissed the thought of heaven with a puff of my breath and have said, "So much for that!" and gone on about something far more important. Nobody wants to think about it, anyhow. There you are.

There are three eras for mankind throughout the centuries. The first is man mistakes himself for God. That is what mutiny may do; that is what the Kaiser did; he mistook himself for God.

Secondly, they mistake their bodies for their souls, and they live for their appetites. That is hell.

And thirdly, they mistake time for eternity. Better is it that man should say, "Let this be the preparation for something better, even if it only be a better generation that is to come after me."

What substitutes have we had tonight for what I have offered you? Tell me? What substitutes for your mind, for the heart of you that waits to be satisfied?

This omission that I talked about to begin with, what have you to offer? I don't know. My heart would still be hungry and my brain would be clamoring for its sense of finality. Was it talked about protection? We made no argument on protection, we made no argument about the finite or infinite, that was not in the substance, but if you like perfection in the mind as a dream, for the imagination, to stir men on to better things, you reformers, you men who are working for the improvement of the classes.

One thought more and I will finish. I have been reading Dr. Cotton's book on Bishop Laud, in the early 13th century in England. Bishop Laud was a dictator, a tyrant, and he would drive men into the kingdom of the church, and the poor Quakers, oh how they suffered, and the Puritans, alas and alack for them. And so they coined a phrase for him, and they said "Jesus was the lamb of God; behold the lamb of God," but they said, "Lord Bishop Laud, the ram of God; behold the ram of God." I like to think of it that way. Now wait, Mr. Darrow, I don't mean it as an insult—you Protestants and Catholics, to ram you into sensibility and tolerance—but to lead you into a deeper study and clearer understanding. I am glad some of you are here to get that impact and to strengthen you that belief is not the easy thing that some people say.

With labored steps we slowly swing along the way,
Seeking the soul not all men know,
And of the weary wait while the shadows grow,
Trusting hard that the morn will show,
A clearer road to the hills of God.

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